also; for, unable to hear what was said to it, it could not understand any language or express its thoughts. It was only in the eighteenth century that this horror was averted. The pioneer was a certain Jacob Rodrigues Pereira, an ex-Marrano returned to Judaism, and grandfather of the famous bankers of the Second Empire. After long study of anatomy and physiology, and numerous experiments on congenital deaf-mutes, Pereira perfected a system for teaching them, which received official recognition from the Academie des Belles Lettres of Caen in 1747. Unfortunately, his religion and origin told against him, and the Abbe de TEp6e's method, not greatly dissimilar from his own and to some extent based upon it, was officially adopted. Nevertheless, Pereira's work, as first teacher of deaf-mutes in France, remains a perpetual title to the gratitude of posterity. A subsequent worker in the same field was Sir Henry Isaacs, Lord Mayor of London in 1889, and uncle of the first Lord Reading; while a pioneer in lip-reading for the deaf was Lionel van Praagh.

§rv

The Hebraic abhorrence of capital punishment is to be traced throughout the centuries. In the Second Jewish Commonwealth, it was virtually abolished: so much so, that a court which passed a capital sentence once in seventy years was stigmatised as one of murderers. (This, incidentally, is one of the many indications that the execution of Jesus of Nazareth was the outcome of the sentence of a Roman, not a Jewish, court.) What

more natural than that in England Sir Moses Montefiore, the Jewish philanthropist, was among those who led the opposition to capital punishment, and was overjoyed when he secured the remission of the sentence of the only person sentenced to death during his shrievalty in the